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A Narrowed Consciousness

COMPARE the Thanksgiving Day proclamation under which we last observed this national day with that issued by President Cleveland in 1896 and it becomes painfully evident that something is lacking in the former. That something is the consciousness of our relationship to Jesus Christ.

Compare the legislative struggles of the present day, whether in Congress or the State Legislatures with those of forty years ago and it is as readily seen that something is lacking. That something is the broad humanitarian interest which envisions the welfare of the entire man. The present day interest is narrowed almost to the exclusion of everything but economics.

> **"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." Matt. 4:4.**

Compare the deliverances on the social applications of the Bible of the leading churches today with those of forty years ago. The same change of emphasis becomes evident, the same narrowing of the vision. True moral and spiritual concerns are not entirely wanting, but it is just as evident that economics are in the foreground of our ecclesiastical vision and all else is relegated to the middle or back ground of our social thinking.

Yet the Master's word is still as vital as ever: "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." The emphasis here is upon the words "alone" and "every." He is not drawing a contrast between bread and morality and spirituality but asserting the necessity of applying the Word of God to every sphere of life. Altogether these comparisons indicate a trend in national life. Mrs. Browning noted that trend in British thought and commented thus on it:

"We surely made too small a part for God
In all these things, and what we are
Imports us more than what we eat."

Under this trend the thinking of the church has been arrowed to the bread and butter things of life and the aims and consciousness of the government of the nation has been largely narrowed to economic necessities.

Four movements in the World's thought explain this trend. The impact of the Wellhausen criticism upon the faith of the Christian people that the Bible is the "Word of God," has weakened it. The impact of the Marxian philosophy of economic determinism and class struggle has made us economics conscious. The impact of Modernistic theology upon the faith of the Protestant churches that Jesus is both God and Saviour has weakened that concept. The impact of Machiavellian secularism upon the minds of the American citizens has well nigh obliterated the concept of Jesus Christ as Lord of Lords and King of Kings.

These effects have been so pronounced as to raise the question "Is Occidental Christianity on the way out?" Our answer to this question is "Not if believers in Christ will assert themselves today and take the consequences of positively teaching a complete Christianity. The facts of Christianity that need assertion are that man *lives by every word of God applied* to

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Christ's Mission To Our Earth

R. H. Martin, D.D.

As Christian leaders and the church face world conditions today there is no more important question before them than—"What Did Christ Come Down to This Earth To Do?" Did He come only to get as many passengers as possible off the world ship into the life boats before the ship goes down, or did He come, as well to put the world-ship in charge of a crew who would take their orders from the Captain of the world's salvation and thus save the ship itself?

Did He come only to save individuals, to regenerate human hearts and reconstruct individual lives and thus fit them for a better life beyond, or did He come as well to save the world, to regenerate and reconstruct human society in all its group life according to a Divine plan, so that one day the will of God shall be done on this earth as it is now done in Heaven?

It is the purpose of this article to prove that He came to do the larger and more comprehensive thing.

It was always Jesus' conception that He came to save both individuals and the world in the totality of its life.

I. It was Jesus' conception of His mission that He came to establish the Kingdom of God on this earth.

That about which He spoke first, last and always, that which was in the background of all His preaching, teaching and effort, was the Kingdom of God.

He began His ministry with the declaration "Repent for the Kingdom of Heaven is at hand." What Kingdom? Mark you, He said, *the* Kingdom but did not define it. There was no need of this for the Jews were perfectly familiar with the term. This Kingdom had been unfolded to them in their own Scriptures. Down through their history they had been taught of a Messiah who was to come. He was to be a King and was coming to establish a Kingdom. This Kingdom was to be on the earth. It was to begin with the Jews and to extend until it became universal. It was to be a Kingdom of righteousness. The Jews never thought of religion as being only a matter of the soul in its individual relation to God. With them religion was to find its expression in in this Messianic Kingdom which would radically change not only individual life but the social, the economic, the political life of the nation. The Psalms and the Prophets make this very evident.

Now when Jesus began His ministry He said to the Jews, "This Kingdom, foretold in your Scriptures and to whose coming you have long looked forward is now here."

II. In proof that Mary, the mother of Jesus, had this larger conception of Christ's mission, we cite her song, in which, with deep spiritual insight, she saw the changes that would take place in the structure of human society with the coming of her Son's Kingdom:

"He hath scattered the proud in the imagination of their heart.
He hath put down princes from their thrones,
And hath exalted them of low degree.
The hungry he hath filled with good things;
And the rich he hath sent empty away."

Bernard Shaw declares this to be one of the most revolutionary songs ever written. Mary saw the revolutionary character of this coming Kingdom.

First. It was to bring about a general revolution: "He hath scattered the proud in the imagination of their heart." It was to be a Kingdom of Reality in which the fictitiousness of pride would be broken down and no one would be lifted above his fellows through special privileges or by unreal assumptions.

Second: It was to bring about a political revolution: "He hath put down princes from their thrones." Yet some people say religion has nothing to do with politics. Mary saw that it had so much to do with politics that it would overthrow rulers. The determination of the Parliament and people of Britain to maintain the standards of Jesus regarding the sacredness of marriage in their royal family has just led to King Edward's abdicating the throne of that great Empire.

Third: It would bring about a social revolution: "He hath exalted them of low degree." In the coming Kingdom of Jesus there will be a cancelling of privileges based on birth, on property, and social standing.

Fourth: It would bring about an economic revolution:
"The hungry he hath filled with good things;
And the rich he hath sent empty away."

III. But what was Jesus' conception of his mission near the beginning of His ministry?

We cite the very remarkable passage of Scripture recorded in Luke IV verses 16 and 30 inclusive. On the Sabbath day Jesus entered the synagogue in His own home town of Nazareth. He opened the book of the prophet Isaiah and read that remarkable passage concerning Himself and his mission:
"The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."

His exposition of this passage is very important, for here Jesus was setting before the people His program. He here gave content and meaning to that Kingdom which he came to establish. I submit that a study of this program will make it very evident that His purpose in coming to the world was not only to change individual lives but the structure, the standards, and spirit of human society.

In applying Jesus' exposition of this Scripture Stanley Jones shows that we have here:

First. Good news for the poor—the economically disinherited. By the poor the hearers of Jesus understood, and He meant, those who had little or nothing of this world's possessions. The good news to them was not that they were to bear their poverty patiently because they would have a rich inheritance in the next world, but that in His Kingdom poverty was to be abolished and they were to have their share of the good things of God in this world.

Second. Release to the captives—the socially and politically disinherited.

Third. The opening of the eyes of the blind—the physically disinherited.

Fourth. The setting at liberty of the bruised—the morally and spiritually disinherited.

Fifth. The Lord's year of jubilee—a new beginning on a world scale.

Detailed exposition of each of these items can not be given here. It is very evident that everyone of them relate to changes which His coming Kingdom would bring about in the social, economic and political relationships of human society, as well as in the relations of man to God.

IV. What was Jesus' conception of His Mission at the close of His Ministry.

During the Passion week in the temple at Jerusalem He is face to face

with the ecclesiastic and political leaders of His nation who would neither accept Him nor His Kingdom. In their presence He uttered the parable of the wicked husbandman, Matthew 21:33-41. The vineyard was the nation of Israel and He was the son whom God hath sent to gather the fruits of the vineyard, the Son whom these leaders had refused and were about to put to death. He said to them, "Did you never read in the Scriptures the stone (Jesus and His Kingdom) which the builders refused the same was made the head of the corner? . . . Therefore, say I unto you the Kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof."

What is the meaning of this? That Jesus offered Himself and His Kingdom not only to the Jews as individuals but to the Jewish people and nation, that he offered to them and pressed upon them not only once but many times ("O! Jerusalem, Jerusalem how often would I have gathered you . . . and you would not.") the acceptance of His Kingdom and the embodiment of it in the corporate life of the whole nation, but these Jewish leaders and their nation refused it. Then He said to them, "The Kingdom of God shall be taken away from you"—the offer will be withdrawn and it shall be given to whom? Merely to individual Gentiles? No, *"to a nation* bringing forth the fruits thereof." In other words, His Kingdom was to be embodied and find its expression in the total life of a nation.

Jesus came down to this earth and gave His life on the cross both to save man and to redeem the world in the totality of its life. Jesus says to us Christians and to His church, "As my father has sent me, so send I you."

It is of first importance to the Church and Christian leaders to grasp in all of its comprehensiveness the purpose for which Christ came to the world. The church will make no serious effort to accomplish for humanity what she believes does not lie within the circle of the purpose for which Christ came to earth. If she believes He came only to save individual men and prepare them for Heaven, she will confine her efforts to this same task, but if she believes that He came as well to redeem the world she will then give herself to this larger task. Nothing short of this will meet the world's need today. The Kingdom of God both for the individual and for society is the answer to the world's need. It is the only solution of the world's problems. It and it alone, will save the world from Communism and Fascism.

The Value Of Reform In Modern Life

Rev. W. Wofford T. Duncan, D.D., LL.D., Pastor
Lakewood Methodist Episcipal Church
Cleveland, Ohio

(Extracts from the address of Dr. Duncan at the Seventy-third Anniversary Banquet of The National Reform Association, Tuesday evening, December 1, 1936)

Those who engage in reform movements are often regarded as reactionaries, and reform itself and its promoters are sometimes esteemed as inferior. Those who so think have either misread history or overlooked some of its most striking characteristics. As a matter of fact the world's great moral leaders have almost invariably been reformers.

In the pagan world we find Marcus Cato finishing every address which he made in the Roman Senate with the stirring words "Carthage must be destroyed." His reform message was at last listened to, and Rome realized the menace of Carthage and rose up to destroy her.

Demosthenes used his magnificent oratorical powers in the promotion of a tremendous reform which sought to check the aggressions of Phillip of Macedon.

The Hebrew prophets were invariably reformers. It is only necessary to mention Isaiah and Amos as typical of the old prophetic era of reform.

Jesus Christ was a great reformer. Sometimes the matter of reform is thought to be out of harmony with the promotion of spirituality, but Jesus, who was the supreme spiritual leader, linked the two most intimately together. Two of the most striking spiritual movements of the New Testament deal with instances which were closely related to reform. The words "Ye must be born again" were spoken to one who had doubtless been aroused to deep interest in Jesus because of his reforms. Just before that interview with Nicodemus in the night Jesus had conducted the first cleansing of the Temple, and when Nicodemus said, "No man can do these signs which Thou doest except God be with Him" he was revealing the consciousness of the divine in Jesus when He had dared face the corruption caused by the house of Annas and challenge it to its overthrow.

Likewise the Communion service which celebrates the death of Jesus, also commemorates the attack of this Divine Reformer on the same house of Annas. That ecclesiastical and political organization vowed vengeance on the Nazarene because He dared attack the cruelty and the cupidity of a commercial system which posed as religious. Annas and his associates sent Jesus to the Cross because they would brook no opposition to their corrupt practices.

The man who laid the foundations of the apostolic church carried forward the spirit of their Master. Paul, the Apostle, was the leader of a great host of whom it was said, "The men who have turned the world upside down have come hither also."

The early Christian fathers were reformers. Ambrose, Chrysostom, Augustine, were all men who battled against iniquity in high places and labored for social as well as spiritual reform.

Even the monks who grew discouraged with the wickedness of the world and sought an escape mechanism to forget the world altogether could not do so, for unintentionally they became reformers and their monastaries the centers of influence which caused "the wilderness and the solitary place to be glad and the desert to rejoice and blossom as the rose."

In recent centuries the reformers are too numerous to mention. Any partial list would give us the names of those whom the world delights to honor. John Wesley did more for social reform, according to historian Green, than even he did for religious promotion. William Wilberforce, Frederick W. Robertson, the Seventh Earl of Shaftsbury, John Howard, Elizabeth Fry, William Booth, all were reformers. In American history likewise they are abundant. The founders of the American Republic were reformers. Wendell Phillips, William Lloyd Garrison, Abraham Lincoln, Eliphalet Nott, Julia Ward Howe, Frances Willard, Theodore Roosevelt—so runs the long line of nobility.

(Continued from Page 1)

every sphere of life. As touching Jesus, He is both Lord and Saviour and as touching civil government, He is the Supreme Ruler of all nations.

The interests of His government are far wider than industry and economics. They include the man and his environment.

Organized labor and industry have made the world economics conscious. The task of organized Christianity is to restore the perspective in the vision of the Kingdom.

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E. STANLEY JONES AND THE KINGDOM

If the statement contained in the article, "Christ's Mission to Our Earth" in this issue, to the effect that the great need of the church and of church leaders today is to get before them the Kingdom conception of Christ's mission to the world is true, E. Stanley Jones in his messages on the Kingdom and in his most recent books, "Christ's Alternative to Communism" and "Victorious Living" is rendering a great service to the Kingdom of God.

While the Preaching Mission was in Pittsburgh the writer heard this preacher and Christian statesman deliver a message on this subject in which he set forth with great clarity and most convincingly the Kingdom conception of Christ's mission to the world, namely, that He came not only to save individuals, to regenerate and reconstruct the individual life, but also to regenerate and reconstruct the entire life of human society so that the will of God will one day be done both in the individual and corporate life of humanity. He did this with a comprehensiveness and concreteness which we have never heard equaled in any other message on this subject. It is a satisfaction to know that he has been giving this message to hundreds of thousands of Christian leaders throughout America for the past three months.

He is also giving it in the books referred to above. In the first mentioned, he declares that the only alternative to the menace of a godless Communism is the Kingdom of God. This is the program of Jesus to meet the world's needs today, a program to meet the needs of the individual life and a program to meet the needs of the social, economic and political life of humanity.

His "Victorious Living" is a devotional book but of a new kind. It deals devotionally not only with the individual in his personal relation to God but also with him in his relation to the organized life of the world, applying Christ's laws of service, sacrifice and love in the relation of man to man, group to group, race to race, and nation to nation. All this is brought within the sphere of the devotional life of the Christian. One page with Scriptural references and expositions closing with a brief prayer, is given for each day of the year.

We do not know of a better way in which we can serve the Kingdom of God than by urging our readers, particularly those in positions of leadership to obtain, read, re-read, and digest these books. Both books are published by the Abingdon Press, 150 Fifth Avenue, New York City at $2.00 each, and can be obtained at almost any religious bookstore.

THE LORD'S DAY IN BRITAIN

A circular from the Lord's Day Observance Society of London under the title "Guarding Britain's Sundays" has come into our hands. From this circular it is evident that the same forces that are at work in this country breaking down the Lord's Day are at work in Britain. Calling upon the Christians of that country to "resist the Break-Up of Sunday" this circular says, "Do you realize that Britain's quiet, restful Sundays—the glory of our land—are being Broken Down by the Sunday Destroyers in our midst? If Britain goes on losing her Sundays during the next 25 years at the rate She has been losing them during the last 25 years, She will have practically no Sundays left at all.

"Huge Vested Interests—making sordid money gains out of the profanation of the Lord's Day—are becoming more daring. A few facts:

250,000 Shops are open in England every Lord's Day; 40,000 in London alone.

2,000,000 (two million) Workers, 1 in 8 of our adult working population, through various Sunday employments have lost their Sunday Rest, and the number is increasing.

3 Public Houses to every 1 Place of Worship are open on Sundays in England."

Continuing the circular states:

"Sunday Prize Fights are being staged in a number of Places. Sunday Games, Sunday Cinemas, Sunday Cabarets, Sunday Bridge Parties, Sunday Political Meetings, are becoming more widespread. Other Sunday Despoilers are clamouring for Sunday Theatres, Sunday Casinos, Sunday Horse Races, Sunday General Elections."

It is encouraging to learn that this widespread desecration is not going on without strenuous opposition on the part of the friends of the Lord's Day. The Lord's Day Observance Society is resisting the "Break-Up" of Sunday. "We are in the thick of the battle," they declare. "Wherever the Sunday Destroyers show themselves the Society's experienced Agents visit the area, and help in rallying the S a b b a t h - Loving Forces."

They cite as among their successes; ending prize fights, preventing Sunday cinemas, stopping Sunday games, and defeating Sunday theaters in certain districts, helping many employees to secure their Sunday rest, enrolling 7,866 boys and girls as Sunday Defenders at Children's meetings, circulating 2,657,000 publications dealing with the Sabbath question during the past year.

To provide the "sinews of war" in this battle for the Lord's Day they are appealing to 100,000 friends for 100,000 Half-Crowns.

Our sympathy and prayers go out to our friends in Britain who are waging the battle in defense of the Lord's Day. May the Lord of the Sabbath give them success.

"THE MOVIE BARONS AND SUNDAY MOVIES"

Under this title The National Reform Association has just published a neat twenty-four page booklet as a contribution to the cause of better motion pictures and of the Christian Sabbath. The book is packed with up-to-date facts, which were obtained by painstaking research, bearing upon the enormous salaries and bonuses of leading motion picture executives, the ethical standards by which they conduct their business, their powerful opposition to the Lord's Day and the methods they employ in breaking down our Sabbath laws with a view to carrying on their business seven days a week. For example in 1929 Adolph Zukor, President of Paramount, which later went into bankruptcy, received in s a l a r y and bonuses $887,500.00. When the Fox Company was in receivership in 1933, F. P. Sheehan, Vice President, and Winfield Sheehan, production director, each received a salary of $250,000.00. In 1931 the three Warner Brothers received in salaries and bonuses $951,916.00.

Quoting from a report and peti-

tion of five prominent actors representing actors in the employ of the motion picture production companies to the United States Government, in which they complain against working conditions, this booklet says:

"Every dishonest practice known to an industry, the code of ethics of which is the lowest of all industries, has been resorted to by the producers against the actors."

Quoting still further from this report:

"The men who now run the business and assert that actors' working conditions cannot be bettered, dragged the industry to the verge of bankruptcy, took their employees' money for the purchase of stock at excessive figures, and made a record of financial ruin that has seldom been equalled in the annals of American business."

Particular attention is given to the activity of Warner Brothers in the campaign for Sunday movies in Pennsylvania. The booklet charges Warner Brothers with being chiefly responsible for the modification of the Sabbath law of Pennsylvania so as to permit local option on the Sunday movie issue, this large producing company having gone into the exhibitor business and having 135 theaters in Pennsylvania. The booklet also presents reasons for opposing Sunday movies.

This book will be of special help to pastors, Bible school teachers and Christian leaders generally. It can be had at the rate of 15 cents per copy; 12 to 40 copies at 12½ cents per copy; 50 copies and up 10 cents per copy from The National Reform Association, 209 Ninth Street, Pittsburgh, Pa.

"THE CLARION CALL"

Among the best exchanges which come to our desk is "The Clarion Call," official organ of the Victorian Local Option Alliance in far off Australia. It is not only most informative but its facts are put in such a way as to make them stick. From a recent issue we quote the following:

"When beer talks—common-sense is silent!"

"For many a family the path to poverty is strewn with corks!"

"Many a man spends years behind the bars, because he spent too much time before the bar!"

"A campaign in behalf of moderate drinking means a campaign on behalf of liquor."

Brewers Ashamed of Alcohol

"We are tired of the 'slim' way in which many brewers seek to hide the fact that their beer contains the poison alcohol! They proudly tell of the malt, hops, sugar—and are silent concerning alcohol. They remind one of the mother who proudly displays her three pretty little girls to an admiring visitor, whilst her grimy little son is locked up in the fowl-house lest he should disgrace the family."

KING EDWARD'S ABDICATION

In King Edward's Abdication we have a striking example of the influence and power of Jesus Christ in Twentieth Century social and political life.

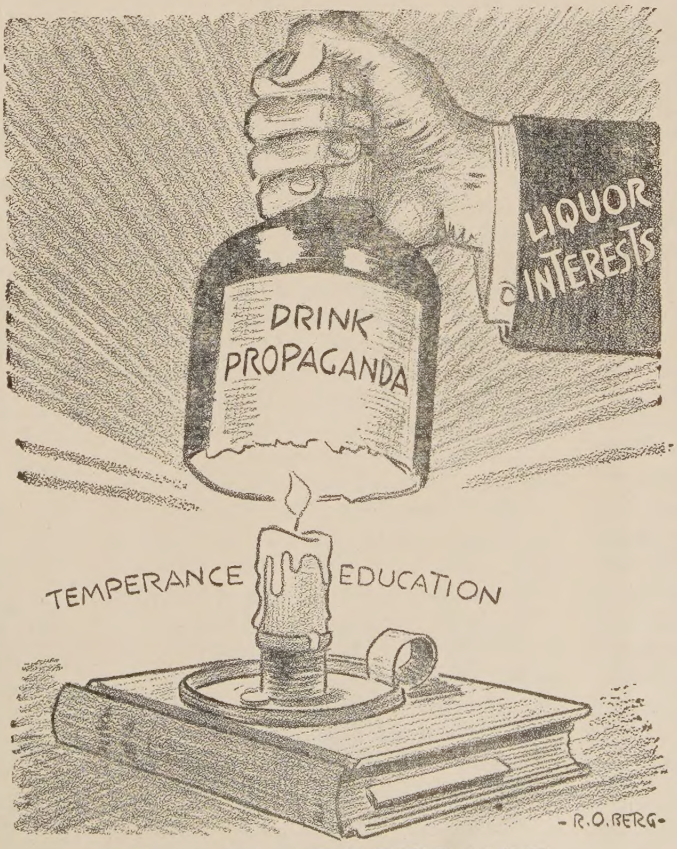
The issue between the King on the one hand and the Cabinet, Parliament and people on the other hand was not that Mrs. Simpson, whom the King declared he is determined to marry, is an American and a Commoner; but that she is a twice divorced woman. The British people have a standard for their King and Queen in regard to marriage and family life. That standard is the Christian standard—the standard enunciated by Jesus. They were determined to maintain it, even though it meant the abdication of their popular King.

It is a great and much needed victory for the sacredness of the marriage bond in this age of loose divorce and low standards of family life.

In the Magnificat, Mary with deep spiritual insight gave expression to the power which the Son to be born to her would exert upon the political life of the world in these words, "He hath put down princes from their thrones."

This cartoon carries its own message. This year, 1936, the distillers and brewers are spending for newspaper advertising $16,000,000, magazine advertising $4,000,000, billboard, electric signs, etc., advertising $5,000,000 — a total of $25,000,000. This educational campaign according to the Editor and Publisher responsible for the above figures, is "apparently calculated to make the United States the most disgustingly wet nation on earth."

It is false, lying advertising. The harmlessness or benefits resulting from the use of these liquors claimed are false. About the most essential element in all these intoxicating beverages—the from 4% to 50% of alcohol they contain, that which gives them their "kick" and to get which drinkers drink them—their advertisements are as silent as the grave. They withhold from the people to whom they are appealing to buy these liquors, the scientifically established truth that alcohol is a poison and a habit forming drug.



TRYING TO PUT OUT THE LIGHT

Why should they not be compelled by law to tell the truth, the whole truth and nothing but the truth about their products in these advertisements, or to cease all advertising of them?

The most powerful agency at work against the liquor interests in our country is the scientific instruction in our nation's public schools on the nature of alcohol and the effects of its beverage use. Since repeal the liquor interests have been making strenuous efforts to have the laws on the statute books of our states requiring this instruction repealed, or so modified as to render them innocuous — to teach our youth moderation in the use of intoxicating liquors instead of total abstinence.

Every friend of youth and of man should resist to the utmost this drink propaganda of the liquor interests.

Annual Meeting The National Reform Association

The weather was unusually auspicious, the attendance larger than usual and the interest in the reports of the past year's work and the messages delivered very manifest. The afternoon session was held in the First Presbyterian Church, Dr. Edward Clarence Macartney, Pastor. Dr. Hugh Leith, first Vice-President of the Association, presided. Devotional services in keeping with the character and work of the Association, were conducted by Rev. Ross M. Haverfield, Pastor of the First Presbyterian Church, Monongahela, Pa., and member of the Board of Directors of the Association. The annual business meeting followed. Reports were read by the Secretary of the Board of Directors, Chairmen of the Field, Publication and Finance Departments, and the Treasurer of the Association. Dr. R. H. Martin, President of the Association in his report summarized the work of the year and outlined the program for the coming year.

As reports of work accomplished during the past year have appeared from time to time in these columns, we include here only a brief summary statement of a few of the more important items in these reports.

Pages of literature distributed—800,000. In this is included 4,000 copies of "Six Studies on the Day" and 500 copies of "The Day."

Sermons and addresses—200. Of this number 135 by the President of the Association, the remaining 65 by Dr. William Parsons, Prof. John Coleman, Dr. R. A. Blair, Rev. H. B. Mansell and others.

Two Summer Conferences—Winona Lake, Indiana, 10 addresses; Montreat, N. C., 12 day Conferences, six speakers and 30 addresses.

A large amount of work on behalf of the Sabbath—addresses before groups of leaders, placing our two books on the Sabbath in the hands of leaders and the six weeks' study of the Sabbath in the congregations, Missionary and Young People's Societies of the United Presbyterian Church.

Legislative efforts at Harrisburg, Pa., and Washington, D. C., re the Sabbath, liquor, gambling, lotteries and motion pictures. Participation in local option campaigns in Pennsylvania on liquor and Sunday movies.

Funds raised during the year $1,000 more than the preceding year.

The following were reelected members of the Board of Directors for a period of three years: Attorney W. J. Aiken; Prof. J. Freeman Guy, Associate Superintendent of the Pittsburgh Public Schools; Rev. G. E. Brenneman and John W. Alexander, all of Pittsburgh; Dr. E. A. Crooks, of Youngstown, Ohio; Ella M. George, LL.D., and Rev. R. W. Redpath of Beaver Falls, Pa. The Board of Directors was empowered to fill remaining vacancies.

Two able addresses followed—one by Rev. T. J. King, D.D., Pastor of the Ebenezer Baptist Church, Pittsburgh, on "The Task of Developing a High Type of Christian Citizens" and the other by Rev. H. B. Mansell, Pastor of the M. E. Church, Windber, Pa., on "Where God's Judgment Begins." The substance of both addresses appears in this issue of The Christian Statesman. The afternoon session was closed by a half hour open forum on "What To Do About Liquor Advertising," ably conducted by Mrs. A. F. Leonhard, President, Allegheny County Women's Christian Temperance Union.

A meeting of the Board of Directors was called immediately following the close of the afternoon session, at which the Board organized for the following year and elected officers of the Association for the coming year. The following were reelected officers of The National Reform Association: Dr. R. H. Martin, President; Dr. Hugh Leith, First Vice-President; Rev. R. W. Redpath, Secretary; Knox M. Young, Treasurer; Assistant Treasurer, Marian Wiegel.

The following officers of the Board of Directors were reelected: Frank H. Davis, Chairman; Rev. W. L. C. Samson, D.D., Secretary; E. C. Young was elected Vice Chairman. The following were chosen as the members of the Committees of the Board: Publication Department, John W. Alexander, Chairman—J. S. Martin, D.D., Hugh Leith, D.D., Prof. J. Freeman Guy, Dr. Ella M. George, Rev. R. W. Redpath; Field Department, Rev. H. B. Mansell, Chairman—Rev. Ross M. Haverfield, J. R. Cutler, Rev. J. Sala Leland, D.D., Rev. R. A. Hutchison, D.D., Rev. W. Wofford T. Duncan, D.D., Rev. E. A. Crooks, D.D., Rev. T. J. King, D.D.; Finance Department, E. C. Young, Chairman—Knox M. Young, J. S. Tibby, S. K. Cunningham, J. W. Alexander, J. W. Aiken, Frank H. Davis, Rev. G. E. Brenneman, Rev. A. R. Robinson, D.D.; Administration Department, the President of the Association and Chairmen of the various departments.

The evening dinner and session at 6:30 P.M. was held in the Congress of Women's Clubs, 408 Penn Avenue, Pittsburgh. Members and friends of the Association to the number of 132 gathered to partake of a bounteous turkey dinner and to enjoy the even more bounteous musical and spiritual repast provided by the entertainers and speakers. Twelve theological seminary students, two from the Reformed Presbyterian, five each from the Pittsburgh-Xenia and Western Seminaries of the city were our guests.

Robert T. Boyle of Topeko, Kansas, accompanied by Myrta Jean Todd of Beaver, Pa., both students of Geneva College, rendered a number of cornet solos which were greatly enjoyed. In a happy vein fitting in with the occasion, Rev. James Best, D.D., Pastor of the First United Presbyterian Church, Wilkinsburg, Pa., as toastmaster, made brief remarks regarding the history and work of the Association and introduced the speaker of the evening, Rev. W. Wofford T. Duncan, D.D., LL.D., Pastor of the Lakewood M. E. Church, Cleveland, Ohio, and a member of the Board of Directors of The National Reform Association. The Association was fortunate in securing Dr. Duncan as the speaker for this annual dinner and to say that he measured up to expectations in his message on "The Value of Reform in Modern Life," is putting it mildly. We publish in this issue extracts from this message which Dr. Duncan kindly furnished us.

All in all, according to the expression of a good number of those in attendance, this annual meeting was the best and most encouraging in recent years.

* * *

A Union Service was held in Aspinwall, Pa., on Sabbath evening, November 29th, preliminary to the Annual Meeting of The National Reform Association. The Presbyterian, United Presbyterian, Lutheran and Methodist Episcopal Churches, united in this service, the meeting being held in the M. E. Church, Rev. Charles R. Wolf, Pastor. The message was given by Rev. H. B. Mansell, Chairman of the Field Department of The National Reform Association.

* * *

Dr. Martin is representing The National Reform Association at the annual meeting of the National Temperance and Prohibition Council meeting at Washington, D.C., December 15th and 16th. Practically all the national temperance groups of the United States are members of this Council. It is our hope that in the program of these various groups in promoting the temperance cause, there will be agreement to unite on one or two projects which all groups will push unitedly for this coming year.

Where God's Judgment Begins

Rev. H. B. Mansell, Chairman, Temperance Committee, Pittsburgh M. E. Committee
and Field Department of the National Reform Association
(Delivered at Annual Meeting of National Reform Association)

"The time is come for judgment to begin at the house of God."

To the early church, faced with the fierce persecution of the Roman government, Peter sent this message. Today organized Christianity faces testings in some ways as severe as those of the first century.

Only twenty-five years ago the great Russian orthodox church seemed secure. It had enormous wealth, magnificent buildings, a well-knit organization and the full support of a powerful monarchy. Yet before ten years had passed that church was cast out. Today, in Spain, another branch is being dispossessed of vast landed estates and other properties; its great and ancient cathedrals, turned into fortresses, are being battered to pieces by friends and foes alike. In Germany, now, as in the first century, followers of Christ must choose between Him and a totalitarian state.

Not As Others

But some one says, "We are not as these nations. We went through a hectic political campaign; but the losers did not take up arms as was the case in Spain. The result was accepted and all is now calm." True, but let us not be imitators of the Pharisee who prayed, "God, I thank Thee, that I am not as the rest of men." Rather let us examine our own selves, not judging other nations lest we be judged.

For Christ's basis of judgment is the opportunity we have to do good,—"Inasmuch as ye did it or did it not." Let us read again the parable of the vineyard in Isaiah 5. For surely God has been good to America. He has given to us a land exceedingly rich in natural resources. Our population places us among the great nations. We have half of all the gold of the world. Our fields produce more than we can eat and our factories more than we have found ways to use. If abundance of material goods could satisfy we should be a satisfied people. What could God have done more to His vineyard, America? "Wherefore," the Eternal may well say, "when I looked that it should bring forth grapes, brought it forth wild grapes?"

Wild Grapes

For surely it is not to be denied that much fruit from our material prosperity in the past has been wild grapes. After working for a year, a committee reported to the 1936 Crime Congress that America spends fifteen billion dollars annually on crime. If they have exaggerated somewhat in a matter where precise information is not available, none can deny that the cost is many billions. In God's sight such fruitage is wild grapes.

Last June, a magazine, American Business, reported that gambling deprives legitimate industry of over six billion dollars each year. We are now told that the Valentine's Day massacre of seven men in Chicago in 1929 was not over bootleg liquor but in a dispute concerning the gambling "rights" in Cicero, Illinois. Only last year, after repeal, "Dutch Schultz" and nearly a score of fellow gangsters were slain in and near New York City over the control of policy gambling there. And there are those who argue that we should end this by legalizing gambling! Does God so think?

Repeal

Three years ago we tried such a remedy when we adopted repeal. The very papers which then advocated that measure now protest that conditions are worse than before prohibition. A business men's organization releases a survey that states we are spending five billion dollars on liquor. Here are three great social evils absorbing the strength of our people, depriving useful industry of needed income and each one takes a toll far exceeding the total tax bill of the federal government. Much was said during the political debates of the crushing burden of taxation. Nothing was said of these wastes dues to social sins. Even if duplications and overstatements reduce this total for all three from twenty-six billion dollars to half that sum, still stopping these wastes would suffice to wipe out the entire national debt in three years.

Shall the Church Neglect?

Our politicians neglect these matters. But why should the church also be neglectful? Is there no sin involved in such social evils as crime and gambling? Could this devastating flood of legal liquor have returned if church members had voted against repeal? True they did not generally vote for it. Only a fraction of the voters who usually vote supported repeal. In the thirty-eight states whose popular vote is recorded on that question, repeal received fewer votes than the same states cast for Governor Landon in his recent overwhelming defeat. In 1933 the large majority of church members wrapped their votes in napkins and hid them unused. Was it for such a purpose that God gave us the right to determine our laws?

By its neglect the church is guilty of the sin of repeal. In all the frightful consequences it shares the blame. We are not innocent when the land offers its most precious treasures,—our youth,—upon the altar of Bacchus. Last Summer, in Newark, New Jersey, a beer-drunken high school girl and her boy friend murdered the girl's mother. On the roads accidents increase and deaths mount to new totals. Last year it was 37,000 and the present prediction for 1936 is 37,500. Massachusetts reports more than one out of five deaths known to be due to "liquor cases."

Confess Sin

The church must again hear Isaiah saying, "When ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow." Then and not till then, can we hope to hear the invitation, "Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

Let us accept the judgments of God. Let us confess that we have sinned in our neglect of the "weightier matters of the law, justice, and mercy, and faith." Let us have faith that Jesus is a Savior even from our social sins. Then may we expect a gracious revival of vital religion. That such religion is much needed today no thoughtful person will deny. Let us have the faith that if the church will confess her sins "God is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness."

The Task Of Developing A High Type Of Christian Citizens

Rev. T. J. King, D.D., Pastor
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(Delivered at Annual Meeting of National Reform Association)

Society is made up of masses of individuals. The state is formed by these masses relating and interrelating themselves as to form a common objective and manner of life. Wherever humanity is found in such masses, there is also great incentive to action, incentives to serve, incentives to institute great movements, and here social moulds are formed in which men find their greatness. F. B. Sanborn said: "Dante might choose his home in all the wide beautiful world; but to be out of the streets of Florence was exile to him." Socrates never cared to go beyond the bounds of Athens. The great universal heart welcomes human congestion as a natural growth of eternal forces. "Great cities whose image dwells on the memories of man is the type of some great idea. Rome represents conquest; faith spreads her wings over Jerusalem, and Athens embodies the preeminent quality of antique world art."—Beaconsfield.

Great associations of men do not make for great and good things alone, but evil as well. It is here our under-world is built. It is here the drink habit and dope fiends are developed. It is here the spirit of murder runs riot with men, and it is here our sacred institutions are attacked with savage cruelty, unreasoning, and ungodly treachery. When men are massed, regulations and government become necessary, high offices must be created and if we would save ourselves from the fierce savagery of wicked men, a high type of citizenry must be fashioned by which and through which a continued movement toward God and His goodness will be carried on.

Christ—The Master Citizen

Swinton once said: "While Caesar Augustus was reigning over a hundred thousand polytheists, there took place in an obscure corner of the Roman Dominion an event, the importance of which, the wisest Roman could not have foreseen. This was the birth of Christ, the founder of the Christian religion, which was to dissolve the ancient creeds and philosophies and renovate the faith, the thought and whole life of the civilized world." This Christ was and is the world's Master Citizen. His teachings on citizenship is of the highest type. In matter of fact, we would have little place in society for courts of Equity and Justice if His teachings were respected. He makes the office of state sacred to the honor of God and the benediction of man, how much more the occupant! He makes the laws of state divine, how much more the legislators! Here is where a great responsibility develops upon us to see that people are taught the ethics of Christian Citizenship, that a high type of citizen is developed and that good men are placed into these responsible offices of state.

Now the task becomes more difficult, for we are immediately confronted with a complex situation wherein the finest nobleman God has, finds it necessary to contend with the under-world crook, have his motives impugned, his character defamed and his good name brought into question. This many of us hesitate to do despite the fact our Lord suffered these things for us. This we can do, and this we must do if we are to build our Lord's kingdom. We can and must prepare men in the church who will live the righteousness of and keep faith with the church as they perform the duties of State. Our Lord said: "Ye are the salt of the earth." Salt has great power to change things from a state of death to a state of preservation. So must we enter into corrupt society, arrest its process of decay and impart an inwrought state of security. We must dispose of the order of Lords and Serfs in Church and State and establish the order of Brothers. As long as we stick to the profit motive, we will always value money above men, and power and pleasure above principles and security.

Segregation

Another stumbling stone in the path of our progress is segregation. As long as our church or state gives to its constituents the complexes of inferiority and superiority, we cannot hope to develop a high type of Christian Citizen. As long as the state gives privileges and opportunities to one group which they deny to another, the favored group will feel that the state is theirs to desecrate, rob or perpetuate, and the less favored group will fight for the opportunity to do the same thing, or they will say, politics is rotten, hands off!

Let a healthy state and a righteous social order be the objective, and every conscientious citizen work to achieve that objective. Let there be no favored or despised citizens, except as loyalty, crime and character may characterize them, for sin begets sin, wrong inspires wrong. A criminal state is compelled to destroy men's sacred devotion to its institutions.

Our next great impediment to the development of a high type of Christian Citizens is the inclination to place material values above the spiritual. Men seek office for personal gain rather than the opportunity to serve or build a great righteous state. Our last presidential campaign was a shameful conglomeration of misrepresentations. America has about lost its patriotism and gone to seed in individualism. Its day of great statesmen seems to have passed. She has wrought well today when she produces one great Statesman. Men of today seek honor, power, money, personal wealth to the sad neglect of commonwealth. The ballot is the Citizens most sacred instrument for good, and office an opportunity for good, but how sadly have we desecrated these sacred things!

Misrepresentation

The development of a high type of Christian Citizen is seriously hindered by designing sophistry, and wilful misrepresentation of fact by questionable politicians. The high classed, God-fearing citizens should have a forum, a clearing house, or some method of exposing such efforts to mislead good meaning but misinformed citizens. A healthy citizenry must be developed under a healthy government founded on truth and justice.

It is almost impossible to do this in the midst of a nation soaked in alcohol, especially at election time. This is the way designing men take advantage of the weak. If we are to develop a high type of Christian citizens and an enduring nation, we must cease to soak them in alcohol.

I close with this thought. The church must lead the state in the forward march of Christianizing this civilization. We must cease to emphasize class and race and teach men they are brothers, make men great Christian statesmen, men of honor and trust, not actuated by the profit motive but by a real desire to serve their country and fellowmen.